1:Heckewelder M-5 (ca. 1800)1819
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them pluck out their beards, with tweezers made expressly for that purpose. Before the Europeans came into the country, their apparatus for performing this work, consisted of a pair of muscle shells, sharpened on a gritty stone, which answered very well, being somewhat like pincers; but since they can obtain wire, of which that of brass is preferred, they make themselves tweezers, which they always carry with them in their tobacco-pouch, wherever they go, and when at leisure, they pluck out their beards or the hair above their foreheads. This they do in a very quick manner, much like the plucking of a fowl, and the oftener they pluck out their hair, the finer it grows afterwards, so that at last there appears hardly any, the whole having been rooted out. The principal reasons which they give for thus plucking out their beards and the hair next to their foreheads, are that they may have a clean skin to lay the paint on, when they dress for their festivals or dances, and to facilitate the *tattooing* themselves, a custom formerly much in use among them, especially with those who had distinguished themselves by their valour, and acquired celebrity. They say that either painting or tattooing on a hairy face or body would have a disgusting appearance.

As late as the year 1762, when I resided at Tuscarawas on the Muskingum, tattooing was still practised by some Indians: a valiant chief of that village, named *Wawundochwalend*, desirous of having another name given him, had the figure of a water-lizard engraved or tattooed on his face, above the chin, when he received the name *Twakachshawsu*, the water-lizard. The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp

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needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with sharp flint stones, or pricked themselves with the sharp teeth of a fish.

In the year 1742, a veteran warrior of the Lenape nation and Monsey tribe, renowned among his own people for his bravery and prowess, and equally dreaded by their enemies, joined the Christian Indians who then resided at this place.* This man, who was then at an advanced age, had a most striking appearance, and could not be viewed without astonishment. Besides that his body was full of scars, where he had been struck and pierced by the arrows of the enemy, there was not a spot to be seen, on that part of it which was exposed to view, but what was tattooed over with some drawing relative to his achievements, so that the whole together struck the beholder with amazement and terror. On his whole face, neck, shoulders, arms, thighs and legs, as well as on his breast and back, were represented scenes of the various actions and engagements he had been in; in short, the whole of his history was there deposited, which was well known to those of his nation, and was such that all who heard it thought it could never be surpassed by man. Far from murdering those who were defenceless or unarmed, his generosity, as well as his courage and skill in the art of war, was acknowledged by all. When, after his conversion, he was questioned about his warlike feats, he frankly and modestly answered, "That being now "taken captive by *Jesus Christ*, it did not become him to "relate the deeds he had done while in the service of the "evil spirit; but that he was willing to give an account "in the manner in which he had been *conquered*." At his baptism, on the 23d of December 1742, he received the name of *Michael*, which he preserved until his death,

* Bethlehem.

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which happened on the 24th of July 1756. He led the life of a true Christian, and was always ready and willing to relate the history of his conversion, which I heard myself from his own mouth. His age, when he died, was supposed to be about eighty years.

The cutting of the ears, which formerly was practised among the Indians, is now no longer so common with them. Their reasons for laying this custom aside, are that the operation is painful, not only when performed, but until the ears are perfectly healed, which takes a long time, and that they often lose that part of their ears which is separated from the solid part, by its being torn off by the the bushes, or falling off when frost-bitten. I once heard of a gay Indian setting off on a severe cold morning for a neighbouring village not more than three miles distant, whose ears had been touched by the frost, and dropped off before he arrived at the place to which he was going. He had not even felt that he had lost them, and when told of it, he was so chagrined that he was going to destroy himself. I have seen a great many Indians with torn ears; but now the custom of cutting them is nearly if not entirely disused.

CHAPTER XXVI.

DANCES, SONGS, AND SACRIFICES.

THE dances of the Indians vary according to the purposes for which they are intended. We have seen, in the second chapter of this work, that when the Dutch first landed on New York island, the inhabitants who be-

l:Heckewelder M-5 (ca. 1800)1819
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converted for thirty years and had always led a regular life, and who had thirteen children. Others had from six to nine. In general, however, the Indians seldom have more than four or five children.

The Indian children, generally, continue two years at the breast, and there are instances of their sucking during four years. Mothers are very apt to indulge their last child, children in this respect enjoy the same privilege alike.

I have never heard of any nation or tribe of Indians who destroyed their children, when distorted or deformed, whether they were so born or came to be so afterwards. I have on the contrary seen very particular care taken of such children. Nor have I ever been acquainted with any Indians that made use of artificial means to compress or alter the natural shape of the heads of their children, as some travellers have, I believe, pretended.

The disorders to which the Indians are most commonly subjected are pulmonary consumptions, fluxes, fevers and severe rheumatisms, all proceeding probably from the kind of life they lead, the hardships they undergo, and the nature of the food that they take. Intermitting and bilious fevers set in among them regularly in the autumn, when their towns are situated near marshy grounds or ponds of stagnant water, and many die in consequence of them. I have observed that these fevers generally make their first appearance in the season of the wild plum, a fruit that the Indians are particularly fond of. Sometimes also after a famine or long suffering for want of food, when they generally make too free an use of green maize, squashes and other watery vegetables. They are also subject to a disease which they call the *yellow vomit*, which, at times, carries off many of them. They generally die of this disease on the second or third day after the first attack.

Their old men are very subject to rheumatisms in the back and knees; I have known them at the age of 50 or

2:Newcomb E-4, 5 (1951-1952) 1956
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cold weather and outside in warmer weather.[138] Perhaps the most exotic garments in the eyes of Europeans were the feather mantles which were used both as robes and as bedding.[139] Lindestrom said: "They also make very fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine, then fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off."[140] Besides robes, leggings that extended almost to the hips and moccasins were worn.[141] For winter wear "they say that shoes made of dressed bears skins, with the hair on and turned inside, are very warm, and in dry weather, durable."[142] One source mentioned cornhusk moccasins.[143] Women's dress differed from male attire in that a short skin skirt of a square wrap-around style was worn.[144] Clothing was highly decorated with colored designs of dyed porcupine quills, or it was painted.[145] Hats were not used, although one source mentioned "helmets of hard sticks and strong wood" used for defensive purposes in war.[146] Denton said: "They wear no Hats, but commonly wear about their Heads a Snake's skin, or a belt of their money, or a kind of a Ruff made with Deer's hair & died of a scarlet colour, which they esteem very rich."[147] Children wore little or no clothing in warm weather, but by the eighteenth century girls donned, as soon as they could walk, "a little frock" resembling their mother's costume. Boys at about the age of six began wearing the breech cloth.[148]

Adornment and ornamentation.— Men wore a scalp lock, that is, one tuft of hair was allowed to grow long. Other body and facial hair, if any, was plucked out.[149] "They root out the hair from the forehead backward so that the head is bald up to the crown, and only a hand-breadth of it in circular form is suffered to remain. . . ."[150] Women wore their hair in a bun at the back of the head; it was not cut and sometimes hung to the knees.[151] Face and hair of both sexes were smeared with grease.[152] There was no mention of tattooing during the seventeenth century, but since in the next century it was well established, it probably was an ancient custom:

> The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed

[138] De Vries, 1909, p. 217; Holm, 1834, p. 119; Heckewelder, 1881, p. 202.
[139] De Vries, 1909, p. 217; Juet, 1909, p. 18; Van der Donck, 1909, p. 301; Heckewelder, 1881, p. 203.
[140] Lindestrom, 1925, pp. 221-22.
[141] Zeisberger, 1910, p. 15; Lindestrom, 1925, p. 199.
[142] Heckewelder, 1881, p. 202.
[143] Van der Donck, 1909, p. 301.
[144] Zeisberger, 1910, p. 15; Skinner, 1947, p. 5.
[145] Heckewelder, 1881, p. 202; Skinner, 1947, pp. 3-4.
[146] Lindestrom, 1925, p. 222.
[147] Denton, 1845, p. 10; Holm, 1834, p. 120, noted the same customs.
[148] Johnson, 1917, p. 280; Zeisberger, 1910, p. 17.
[149] Thomas, 1912, p. 340; Lindestrom, 1925, pp. 195-96; Van der Donck, 1909, p. 300.
[150] Zeisberger, 1910, p. 12.
[151] Smith, 1877, p. 137; Lindestrom, 1925, p. 195.
[152] Van der Donck, 1909, p. 301; De Rasieres, 1909, p. 108; Pastorius, 1912, p. 433.

2:Newcomb E-4, 5 (1951-1952) 1956
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on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with flint stones, or pricked themselves with the sharp teeth of a fish.[153]

The men tatooed their arms, legs, and faces with figures of snakes, birds, and other animals. These were marks of distinction and commemorated some worthy deed or heroic action. Occasionally the women tattooed themselves.[154]

Both sexes painted their thighs, legs, breast, and face with streaks, lines, or circles. The usual colors were red, black, blue, and yellow.[155] Painting was mostly for festive occasions or for warfare. Women were more circumspect than men in the amount of paint used, since excessive or immodest painting was regarded as indicative of a wanton woman.[156] Both men and women wore numerous ornaments. Wampum in particular was a favorite; it was used as necklaces and wristlets and was hung from the ears. Sometimes it was woven in bands and worn on the head or clothing.[157] The helixes of men's ears were often pierced for wampum, metal, and other ornaments:

> They frequently cut the helix of the ear,[158] leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments.[159]

Besides wampum, necklaces of dyed deer hair, stone, native copper, and shell gorgets were worn.[160] One source depicted men wearing "the thumbs of enemies they have killed."[161] Men carried tobacco pouches, often made from the whole skin of a loon, large enough to hold a pipe, tobacco, knife, a pair of depilatory shells, and other objects.[162]

Manufactures.— The bow and arrow, the war club or tomahawk, and the spear were the principal implements of the men.[163] The type of bow used is unknown, except for one vague reference to wooden bows and arrows.[164] The triangular stone projectile points were fastened to the shaft by means of resin.[165] Projectile points were usually made of quartz, but chert, slate, shale, granite, sandstone, and argillite points have been found. Some may even have been made of fish bones.[166] Stone, pottery, and copper pipes were noted, both from early documents and

[153] Heckewelder, 1881, p. 206.
[154] Zeisberger, 1910, p. 12.
[155] De Vries, 1909, p. 217; Holm, 1834, p. 119; Van der Donck, 1909, p. 301; Denton, 1845, p. 10.
[156] Heckewelder, 1881, p. 203.
[157] Van der Donck, 1909, p. 301; Pastorius, 1912, p. 434; Lindestrom, 1925, pp. 196-97.
[158] Heckewelder, 1881, p. 207; Luckenbach, 1938, p. 107.
[159] Zeisberger, 1910, p. 12.
[160] Abbott, 1875, p. 327; Heye and Pepper, 1915, pp. 32-42; Holm, 1834, p. 119.
[161] Holm, 1834, p. 119; Van der Donck, 1909, p. 301.
[162] Zeisberger, 1910, p. 68; Heckewelder, 1881, p. 204.
[163] Brinton, 1885, p. 53.
[164] Zeisberger, 1910, p. 29.
[165] De Laet, 1909, p. 48; Holm, 1834, p. 129; Zeisberger, 1910, p. 29.
[166] Smith, 1950, p. 119; De Laet, 1909, p. 57.

302 also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were
301 permitted to tattoo themselves as marks of distinction, the designs
304 suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

291 Children were allowed to go about with little or no clothing until
302 eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

843 Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

844 Birth itself occurred in the small hut which was also used during
[841] menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the
854 cradleboard most of the time until it could walk (Pastorius, 1698,
482 p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

861 Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing and hunting, and girls were taught the household duties including the care of the younger children.

8: Lindeström T-5 (1654-1655) 1925
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727 to the bundles and told them to run home again, where they had come from, and relate to their countrymen, how well they had been treated and entertained among the Black Minquas. They also sent good guides with them, whom the boys followed with a great noise,[14] shot at them with their quarrels until the one fell here and the other there. Such a miserable departure and end these poor people had, from which we can observe the awful cruelty of the Minquas. These Minquas are of
D two kinds, Black and White Minquas.[15]

484 Besides I further want to relate about the blood-
● 304 letting of the savages and their wonderful medi-
727 cines, which I have seen at least a hundred times among these savages. When the savage undertake to march a long journey, the first day he has marched, in the evening, when he strikes camp, he makes up a fire, takes a piece of flint as long as a finger which he has prepared and fitted for this purpose, sharp as a razor, with this he cuts himself all over his body into the deepest flesh, on his arms, thighs and legs, the depth of a finger, according to the depth of the flesh, deeper or less, standing then before the fire to shake off the blood, which runs off him, as if one had butchered an ox. When he now has allowed as much blood to run off as he thinks proper, then he takes a kind of ointment, which he smears over his body, wherever he has cut himself. Before morning, it is healed and run together, and blue streaks remain after it just as when one burns oneself with

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[14] *Poickarne medh stoort anskry efterfölgde.*
[15] An atrocity story Lindeström had heard from the English.

8:Lindeström T-5 (1654-1655) 1925
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powder,[16] wherefore the savages appear entirely striped and streaky[17] and especially the Minquas. This is now [something about] the blood letting and cutting of the savages, from which one can observe that they are patient and not tender-skinned. When now the savage has thus removed some blood, he may march and run as fast and as far as he wants to, he will not tire. This is a brief description of the wonderful medicines, blood letting, cruelty and patience of the Indians, because we must avoid details.

[16] *När en brünner sigh medh kruth.*

[17] *Renotte*, mod. Swed. *randig* (cf. rända), striped or streaky. Lindeström's description is exaggerated. Cf. Heckewelder, *Indian Nations*, 225–6.

[p. 246 is blank]